

**CLARIFYING THE MADHHAB OF IBN TAYMIYYAH IN ‘UDHR BIL-JAHL AND
TAKFIR AL-MU’AYYAN**

Being a rendition of:

*TAHQIQ MADHHAB SHAYKH AL-ISLAM IBN TAMIYYAH FI MAS’ALATI
‘UDHR BIL-JAHL WA TAKFIR AL-MU’AYYAN*

By Shaykh ‘Abdir-Rahman b. Hassan

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In the name of Allah, the Gracious, the Merciful

All praise is due to Allah who is One, and prayers and peace be upon him, whom there is no prophet after.

Know, oh seekers of truth, those who desire to perfect ikhlas and sincerity, that a document reached us, issued by an evil man, which includes in it a warning from takfir, without to research and verify, in which the author says: *"Shaykh al-Islam ibn Taymiyyah said in his response to the people of rafdh from the khawarij and mu'tazilah."*

I say: This sentence had been coined by one with no knowledge, and we are not going to clarify what it contains from ignorance and mistakes, as the one who looks at it sees the errors (contained) therein.

Then he said: *"Shaykh al-Islam Ibn Taymiyyah said: 'And these are the ones who have innovated principles, claiming that it is not possible to believe in the Messenger except through them and that knowledge of them is a necessary condition of iman, obligatory upon the individuals. They are people of innovation according to the salaf and the a'immah, and the majority of the experienced scholars of the ummah, and whoever followed them in good, and it (their bid'ah) is batil according to the intellect, and an innovation in the shar'."*

Until he said:

"And from the consequences of the people of innovation is: that they have made their innovated sayings obligatory in the religion, rather, made them necessary in iman, and made takfir upon whoever opposed them in this, and permitted their blood to be spilled, similar to the actions of the khawarij, the jahmiyyah, the rafidhah, the mu'tazilah, and other than them.

And the people of sunnah do not make tabdi' on sayings and do not make takfir upon whoever made ijtihaad and erred, and even if some opposed them, they do not permit shedding their blood, just as the sahabah - may Allah be pleased with them - didn't declare takfir upon the khawarij with their takfir and permitting Muslim blood to be spilled from those who opposed them. And they (people of innovation) cut the speech of Shaykh al-Islam regarding the khawarij, the jahmiyyah, the mu'tazilah and other than them out of context,

*and take from it what they wish, thereby deceiving and misguiding, and leaving aside clarifications and elaborations."*¹

And we could not find in the writing of this man regarding the speech of Shaykh al-Islam and other than him any indication that he is writing with good intent, and there is no need for him to call to this, for no one in the Arabian peninsula and the regions surrounding it agrees with the khawarij in takfir upon the sahabah and other than them from the people of iman due to sins which do not constitute kufr, nor is there anyone who would say "station between two stations" and reject the qadar like the mu'tazilah, nor one who would reject the attributes of Lord the Most High like the jahmiyyah, nor one who would excessively venerate the family of the prophet and raise them to the status of deities like the rafidhah.

And if that is the case, then know that who is intended by this writing is the people of this Islamic call which arose in Najd, thereby greatly benefitting the creation, a large crowd of this ummah, holding onto principles from the Book and the sunnah, supported by ijma' of the salaf of this ummah, and whatever is established by those a'immah who followed the salaf, like Shaykh al-Islam ibn Taymiyyah, and his student 'allamah Muhammad ibn al-Qayyim al-Jawziyyah, and their predecessors from the people of the sunnah and the jama'ah.

And this man has arrived with a corrupt aqidah, so he does not see clear shirk to be a grave offense which causes whoever commits it to disbelieve, so he has rejected and slandered those who reject shirk, and leave its people, and declare takfir upon them according to the Book, the sunnah, and ijma'.

And it is no secret that the strongest of the people in rejecting shirk, Shaykh al-Islam ibn Taymiyyah, and similar to him from the scholars of the salaf, that whatever came in their time of afflictions, they rejected it, and clarified that it is the greatest of shirk upon which were the mushrikun from the earlier times, as will be shown from his speech, may Allah have mercy on him.

So what came from these mushrikin, who declare takfir upon the people of pure, unadulterated tawhid, and who reject the people of shirk and tandid, so what was said to them is: *"You are khawarij, you are mubtadi'ah"* as was

¹ "Minhaj as-Sunnah" (5/94-95)

mentioned by ‘allamah ibn al-Qayyim about a situation similar to this, in his time, so he said:²

To me they are like khawarij who made takfir

And texts they have misunderstood

And our opponents have declared takfir upon us

Without to considerate, upon sins and ta'wil

Due to deficiencies in learning

Due to what we strove toward of tawhid and iman

And this man has taken a path of those who declare takfir upon those who purify tawhid, so when we say: *"Do not worship except Allah, and do not call upon anyone except Him, and do not ask from other than Him and do not trust except in Him, and only direct your acts of worship towards Allah, and that whoever directs these to other than Allah then he is kafir mushrik,"* he says: *"You have made this up and declared takfir upon the ummah of Muhammad, and you are khawarij, you are mu'tadi'ah."*

And he has taken the speech of Shaykh al-Islam about the people of bid'ah and attributed it to the people of tawhid, and it is no secret what Shaykh al-Islam said regarding whoever commits shirk with Allah the Highest: *"Whoever puts between him and Allah intercessors, calling upon them, asking from them and trusting in them, has disbelieved by ijma'."*

And what he meant to conceal from the ignorant, is what Shaykh al-Islam - may Allah have mercy on him - mentioned regarding those who err in hidden matters, that if they constituted kufr, then one shouldn't declare takfir upon one who ascribed to them until the hujjah was established upon him, and this is in his own speech, so he said: *"Negating the attributes (of Allah) is kufr, and denying that Allah will be seen in the akhirah is kufr, and rejecting that Allah is above the throne is kufr, so what this would mean, is that takfir upon the individual from among these, which rules that they are from among the disbelievers, is not permitted to be enacted until the hujjah is established upon him, which would clarify to them that in which they have erred."*³

² "Nuniyyah ibn al-Qayyim" (p. 104)

³ "Majmu' al-Fatawa" (12/497-500)

So consider his saying: *"from among these, which rules that they are from among the disbelievers"* and his saying: *"until the hujjah is established upon him"* so what he intended by disbelievers here is the mushrikin, as will be shown in his report regarding this speech of Shaykh al-Islam and other than him.

And we thank Allah for that we have gotten rid of muftadi'ah in our lands, the people who held onto these beliefs, and there has arisen between us and the majority of the people a clash regarding the worship of idols regarding which Allah sent Messengers and revealed Books containing prohibition of this in them, and enmity towards its people, so we call only upon that upon which the messengers called, with tawhid and ikhlas, and prohibit that which they prohibited from shirk in Allah in rububiyyah and ilahiyyah, as the Highest says: **"And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?"** (Zukhruf 45)

And the Qur'an, from its beginning to its end, clarifies shirk and prohibits it, and commands tawhid, as in the saying of the Highest: **"Say, 'Allah [alone] do I worship, sincere to Him in my religion, So worship what you will besides Him.' Say, 'Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss.'"** (Zumar 14-15), and this tawhid is from our fundamentals by the grace of Allah, and the pages of this book say: *"this is a bid'ah,"* yes, it is a bid'ah, according to those who say: **"We have not heard of this in the latest religion. This is not but a fabrication."** (Saad 7)

So look at the speech of Shaykh al-Islam - may Allah have mercy on him - which one can't possibly be confused by, because of what was mentioned above, from the initiators of these matters, he says: *"And if this was in the ambiguous matters, then it may be said that he is in them mistaken and misguided, as long as the hujjah has not been established. But this happens among groups from among them in apparent matters, which the general, as well as the select from among the Muslims, know, for they are from the din of Islam."*

Rather, the Jews and the Christians, and the mushrikun know that Muhammad - prayers and peace be upon him - was sent with it, and declared takfir upon whoever opposed it, like the command to worship Allah alone ascribing no

partners unto Him, and His prohibition to worship anyone but Allah, from the angels, the prophets, the sun, and the moon, the planets, the idols, and other than that, for verily this is what is clear from Islam, and similarly His command to establish salah, and what is greater than that.

And similarly to hate the Jews and the Christians, and the mushrikin and the sabi'yya and majus, and similarly the prohibition of shameful deeds, and usury and gambling, and so on. And you find that many of their heads fell into these types and became murtaddin." End of his speech, may Allah the Highest have mercy on him.⁴

So consider his saying, *"And similarly to hate the Jews and the Christians, and the mushrikin...etc."*

And those about whom Shaykh al-Islam says: *"Verily in opposition to some of the shar', they have become murtaddin."* it is what we are saying, and so are all the a'immah of Islam, and this man resents us, as do his likes from among those who have deviated from tawhid.

And Shaykh al-Islam ibn Taymiyyah - may Allah have mercy on him - said: *"and whoever believes that simply by pronouncing the shahadah, he will enter jannah and will not enter the fire, then he is misguided, in opposition to the Book, the sunnah, and ijma'."* End quote.⁵

And mention what Shaykh al-Islam - may Allah have mercy on him – said about Fakhr ar-Razi, writing *"The hidden secret in star worship"*: *"So he became a murtadd by that, and repented from it after that."* So he declared takfir upon ar-Razi individually, describing him with shirk.⁶

And he said, after mentioning the reason behind the prohibition of taking graves as masajid, and the prohibition of praying salah before the sun fully rises, and before it fully sets - he said: *"To finish up the point as to why praying in this hour is prohibited, that even if the one praying is only praying to Allah, and does not call upon anyone except Allah, it can lead to calling upon and praying to (the sun), and this is from the causes of shirk which have misguided*

⁴ "Majmu' al-Fatawa" (4/54) also (18/54)

⁵ "Mukhtasar al-Fatawa al-Misriyyah" (p. 93)

⁶ "Bayan Talbis al-Jahmiyyah fi Ta'sis Bid'ihim al-Kalamiyyah" (3/53-54)

*many from the earlier and later people until it became widespread among those who affiliate themselves to Islam and began writing books upon the madhhab of the mushrikin like Abu Sha'mar al-Balkhi, and Thabit b. Qurrah, and others like them who have entered into shirk, and believed in Jibt and Taghut, and they ascribe themselves to the Book, as said the Highest: "Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and taghut [false objects of worship] and say about the disbelievers, 'These are better guided than the believers as to the way'?" (Nisa' 51)" End quote.*⁷

So look at this imam regarding whom those whose hearts Allah has led astray say that he abstained from individual takfir! How he has spoken about Fakhr ar-Razi and Abu Ma'shar and other than these two from the famous authors that they have disbelieved and apostatized from Islam.

And consider his saying: *"until it became widespread among those who affiliate themselves to Islam"* with the foreknowledge of what's taking place among this ummah currently from shirk in Allah.

And he has quoted Fakhr ar-Razi in his radd against the Mutakallimin, quoting from his book *"The hidden secret"* so he said: *"and this is clear riddah by the agreement of the Muslims."*⁸

And he said in his *ar-Risalah as-Sunniyyah*: *"And all veneration of the prophets, or pious men, ascribing to them divinity, calling upon them something like 'Oh my Master support me, or grant me wealth, or provide for me, or grant me strength or I depend on you,' and other than these sayings, then all of this is shirk and misguidance, and whoever says (these) from him repentance should be sought, so either he repents, or is killed, for Allah the Highest verily sent Messengers, and revealed Books, so that He is worshipped alone, and so that no other deity should be ascribed unto Him.*

And those that call upon other deities alongside Allah, like the Messiah, and the angels, and the idols, do not think that they can (independently) create creation, or send down rain, or cause plants to grow, and verily they worship them or worship their graves or their images, and say: "We worship them only

⁷ "Iqtidha' as-Sirat al-Mustaqim" (2/302)

⁸ "Majmu' al-Fatawa" (4/55)

so they may bring us closer to Allah," and say: "These are our intercessors with Allah."

So Allah sent His Messenger - prayers and peace be upon him - prohibiting that anyone should be called upon instead of Allah with the call of worship and the call of seeking aid, as the Highest said: "Say, 'Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else].' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest." (Isra' 56-57) and a group of the salaf said: "People were calling upon the Messiah, and Uzayr, and the angels." then he - may Allah have mercy on him - mentioned some verses.

Then he said: "The worship of Allah alone with no partner, is the foundation of the religion and a foundation of tawhid with which Allah sent Messengers, and revealed with it Books, and He said: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut.'" (an-Nahl 36), and He said: "And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'" (al-Anbiya' 25), and he - prayers and peace be upon him - corrected tawhid and taught it his ummah, even to the point where a man said to him: "Whatever Allah willed, and you willed," he said: "Have you made me a rival to Allah? Rather say whatever Allah has willed alone." And he has prohibited swearing by other than Allah, so he said: "Whoever swears by other than Allah has committed shirk."

And he also said on his death bed: "May Allah curse the Jews and Christians for they have taken the graves of their prophets as masajid." And he warned from what they did, saying: "Oh Allah do not allow my grave to be worshipped." and he said: "Do not take my grave as an idol, and do not turn your houses into graves, and sent salawat upon me wherever you are, for they will certainly reach me." And due to this, the a'immah of Islam have agreed that it is not permitted to build masajid on graves and to pray in them and that it is from the greatest causes of idol worship, being the veneration of graves, and that's why the scholars agree on that whoever sends salam upon the prophet - prayers and peace be upon him - at his grave, he can't wipe over it and to circumvent it,

for these are for the house of Allah, and it is not permissible to draw similitude between the house of creation to the house of the Creator.

*All of this is from the correction of tawhid, which is the foundation of the religion and its head, without which Allah does not accept deeds, and forgives whoever adopts it, and does not forgive whoever leaves it, as He said: **"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."** And this is why the testimony of tawhid is from the best and greatest of speech."* End quote.⁹

I say that, by the grace of Allah, no doubt prevails any longer regarding the speech of the scholars after this elaboration, elucidation, and clarification, and how great is what 'allamah ibn al-Qayyim - may Allah the Highest have mercy on him said:

And knowledge enters the hearts of the successful

And the deprived responds dissatisfied

Without a doorkeeper's leave or need for permission

Of knowledge, oh Allah, do not make us deprived

And - may Allah have mercy on him - gave a good elaboration in "Madarij as-Salikin"¹⁰ wherein he mentioned the kinds to repent from, and they are: "Twelve kinds, mentioned in the Book of Allah 'azza wa jall. The first: Kufr, and the second: Shirk. And kufr has five categories: kufr of takdhib, kufr of istikbar and rejecting tasdiq, kufr i'radh, kufr of shakk, and kufr of nifaq, and each of these has categories of their own."

Then he said: "As for shirk then it is two categories: major and minor, and major Allah won't forgive except to repent from it, and it is to ascribe partners unto Allah, loving them as one should love Allah, and it includes the mushrikin equating their deities to the Lord of 'alamin, and for that, they will say to their deities in the fire: **"By Allah, we were indeed in manifest error when we equated you with the Lord of the worlds."** (ash-Shu'ara' 97-98), while they

⁹ "Majmu' al-Fatawa" (395-398)

¹⁰ "Madarij as-Salikin" (1/344-352)

acknowledged that Allah Alone is the Creator of all things, the Lord and Owner of (them) and that their deities do not create and do not provide, and do not cause death and give life, and they have been led to this by love and veneration (of them), reaching the level of worship, as is the case with the mushrikin of today.

Rather all of them love, venerate, and are loyal to those they worship instead of Allah, many, rather most of them love their deities more than they love Allah, and rejoice in their remembrance more than they rejoice in the remembrance of Allah Alone, and hate whoever finds fault with those they worship and deities from their Shaykhs, more than they hate those that find fault with the Lord of the 'alamin.

And whenever the sanctity of their deities is violated, they become enraged with the rage of a lion at war, however when the sanctity of Allah is violated, they do not become angry, rather if this one who violates His sanctity offers them something to eat, they become pleased with him, and their hearts do not find any disapproval in this, And we have witnessed this from them ourselves, as others have, openly.

You can see one of them who have taken a deity to worship instead of Allah mention them with their tongues when they stand up and when they sit down and when they stumble and when they feel lonely, so they mention their deities they worship instead of Allah, making them prevail over their hearts and tongues, and he does not find this objectionable, rather he claims that they are his gate they need to reach Allah, and their intercessors and a means to Him. And this is the way of the idol worshippers, and a characteristic which they share in their hearts, and various mushrikun inherit it according to their various deities, so some of them took deities made of stone, while others took from among men.

*Allah the Highest said regarding the predecessors of those mushrikin: **"And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ."** (az-Zumar 3) Then He attested to them with lying and kufr, then informs regarding them that He will not guide them, saying: **"Indeed, Allah does not guide he who is a liar and***

[confirmed] disbeliever." (az-Zumar 3) *So this is the condition of whoever takes them as allies claiming that they bring them closer to Allah, and how difficult can it be to be rid of this, rather how difficult can it be not to take those who oppose this as enemies?*

And what is settled in the hearts of those mushrikin and their predecessors is that their deities intercede for them with Allah, and this is shirk itself, as Allah has rejected that for them in His book, made it void, and informed that all intercession belongs to Him, and that there is no intercession for anyone with Him except whom he has permitted intercession, and with whose sayings and deeds He is pleased, and they are the people of tawhid, who do not take besides Allah any intercessors, and only those who do not take intercessors besides Him will be permitted to intercede for whoever He - glory be to Him - wills, and those who haven't taken intercessors besides Him, then they will be the happiest of the people, having received intercession by His permission, and they are those who have affirmed tawhid who have taken no intercessors besides Allah.

And the intercession which Allah and His Messenger have affirmed, is permitted only to those who affirm His Oneness, and intercession which Allah has negated is intercession which the mushrikin think about in their hearts, for the sake of which they have taken intercessors instead of Allah. Their actions negate that which they long for from the intercession, and the muwahhidun alone reach success.

So consider the prophet's saying – prayers and peace of Allah be upon him - to Abu Hurayrah, who asked him: "Who is the happiest of the people during your intercession oh Messenger of Allah?" so he responded: "The happiest of the people during my intercession is he who says that there is no deity other than Allah." Look how he has made the greatest reason to attain his intercession the affirmation of tawhid, while the mushrikin claim the opposite: That the intercession is attained by taking intercessors, and worshipping them and allying with them instead of Allah, and the Prophet – prayers and peace of Allah be upon him - has exposed what is in their claims of lies, and informed us, that the reason for intercession is the affirmation of tawhid, and only then does Allah permit the intercessor to intercede.

*And from the ignorance of the mushrikin is that they believe that when they take allies or intercessors, that they will intercede for them and benefit them in front of Allah, as happens before the kings, and how the governors are able to benefit those who ask from them, and they do not know that Allah does not allow anyone to intercede without His permission, and He does not permit intercession except for those with whose sayings and actions He is pleased with, as He - the Highest - has said, about the former: **"Who is it that can intercede with Him except by His permission?"** (al-Baqarah 255) and about the latter: **"and they cannot intercede except on behalf of one whom He approves."** (al-Anbiya' 28) and about the third category, then He is not pleased with sayings and deeds except with tawhid, and following the Messenger – prayers and peace of Allah be upon him.*

And as for these two questions, which are common to both the earlier and the later people, will be asked, as Abu Aliyah said: "Two questions that the earlier and the later people will be asked are: What is it that you worship? How have you responded to the Messengers?"

*So these three principles cut the tree of shirk off from the heart of the one who knows and comprehends them, that there are no intercessions except by His permission, and He does not permit except for whose sayings and actions He is pleased with, and He isn't pleased with the sayings or actions of anyone except that they affirm their tawhid and follow His Messenger – prayers and peace of Allah be upon him, and that Allah - the Highest – does not forgive shirk of those who are making equal to Him other than Him, as He - the Highest - has said: **"Then those who disbelieve equate [others] with their Lord."** (al-An'am 1) and the correct saying about this is that it means equating in terms of 'ibadah and muwalah and love, as in another ayah: **"By Allah, we were indeed in manifest error When we equated you with the Lord of the worlds."** (ash-Shu'ara' 97-98) And: **"He will love and who will love Him"** (al-Ma'idah 54).*

And you can see the mushrik belie his condition and actions, saying: "We do not love them as we love Allah, and do not make them equal to Allah." Then he becomes angry for their sake, when their sanctity is violated, with an anger greater than his anger for the sake of Allah, and rejoice in the remembrance of (their deities), especially if he ascribes to them something that does not belong to them, like granting relief from distress, removing sadness, fulfilling their

needs, and claim that those (deities) are a gate between Allah and His worshippers, so look at how the mushrik rejoices and find happiness and their hearts soften for them, and crave to venerate them, submit to them, and have muwalah to them.

And suppose you mention to him Allah Alone and purify His tawhid. In that case, it is as if he's affected by loneliness, distress, and discomfort, and he will accuse you of insulting his deities and becomes hostile towards you for them. We have seen this, by Allah, from them ourselves, and they have turned to us with enmity, and they have transgressed against us, and Allah disgraced them in this world and the akhirah, and there was not hujjah established upon them except that they said, as their brothers have said: "They have insulted our deities," so these said: "You disrespect our Shaykhs, and our gates to Allah fulfilling our needs."

*And as the Christians said to the prophet - prayers and peace be upon him - when he told them: Verily the Messiah is but a slave, so they said: You have disrespected the Messiah and his sacrifice, and similarly said their likes from among the mushrikin, to those who prevented them from taking the graves as idols that are worshipped and as masajid and commanded them to visit them (graves) according to how Allah and His Messenger permitted them, so they say: You have disrespected the dwellers (of these graves), so look at this similitude between their hearts, it is as if they were almost united. **"He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide."** (Kahf 17)*

*So He has refuted the grounds on which all of the mushrikun stand, and whoever contemplates and understands this, will certainly know, that: **"The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew."** (al-Ankabut 41) and He said: **"Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah. They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits."** (as-Saba' 22-23)*

The mushrik only takes his idol to worship to obtain benefit from him, and benefit cannot be obtained except from the following four: Either the owner of what is asked for, and if not the owner then a partner to him, and if not a partner then an appointed assistant, and if not an appointed assistant then it should be somebody to intercede for him.

Allah, Glory be to Him, has denied intercession to the above four, all of them, from the highest to the lowest of them, so He denied intercession for the owner, his partner, his appointed assistant, and the intercession in which the mushrik believes. And He has affirmed the intercession in which the mushrik does not have a share, which is intercession by His permission. So the (above quoted) ayah is a light and a proof, that whoever purifies tawhid will be delivered by it, and dismantling of the principles and articles of shirk, for whoever comprehends it.

And the Qur'an is full of its likes and allegories, but most people do not perceive how they relate to the reality, and that it (the reality) is included under them, and think that it is a category specific to the people from before and that they do not follow them in succession (in their shirk), and this is what prevents the heart from understanding the Qur'an.

And, by the eternal God, if those had passed on, then somebody like them would come and would honor them and other than them, and the Qur'an would address them, as it addressed those before, however, the matter is as Omar b. al-Khattab - may Allah be pleased with him - said: "Verily the knots of Islam are untangled one by one if somebody enters into Islam who does not know the jahiliyyah."

And this is because if he does not know jahiliyyah, and shirk, and what is blameworthy according to the Qur'an, and dispraised by it, he'll fall into it and approve of it, and call the people of jahiliyyah, or his peers, or worse than him, or other than him, so by that he untangles the knots of Islam, and makes good (appear) evil, and evil (appear) good, and bid'ah (appear as) sunnah, and sunnah (appear as) bid'ah, and he declares as kafir the man with pure faith and pure tawhid and makes tabdi' upon those who follow the Messenger and who are in opposition to desires and bid'ah, and anyone with insight and a living heart will see that first-hand, and upon Allah do we rely." End quote.

I say: So consider the previous saying of Shaykh al-Islam, may Allah have mercy on him: *"and that it is from the greatest causes behind idol worship, being the veneratinon of graves, and that's why the scholars agree on that whoever sends salam upon the prophet - prayers and peace be upon him - at his grave, he can't wipe over it and to circumvent it, for these are for the house of Allah, and it is not permissible to draw similitude between the houses of creation to the house of the Creator. All of this is is from the correction of tawhid, which is the foundation of the religion and its head, without which Allah does not accept deeds, and forgives whoever adopts it, and does not forgive whoever leaves it..."* until the end of his speech.¹¹

And consider the saying of 'allamah ibn al-Qayyim, may Allah have mercy on him: *"and major Allah won't forgive except to repent from it, and it is to ascribe partners unto Allah, loving them as one should love Allah, and this includes the mushrikin equating their deities to the Lord of 'alamin, as is the case with the Arab mushrikin, rather all of them love, venerate and are loyal to those they worship instead of Allah."*

And his saying: *"And we have witnessed this from them ourselves, as others have, openly."*

And his saying: *"And this is the way of the idol worshippers. Allah the Highest said regarding the predecessors of these mushrikin: **"And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ.**"* (az-Zumar 3) *Then He attested to them with lying and kufr, then informs regarding them that He will not guide them, saying: **"Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever."*** (az-Zumar 3)"

And his saying: *"And you can see the mushrik belie his condition and actions, saying: "We do not love them as we love Allah, and do not make them equal to Allah." Then he becomes angry for their sake, when their sanctity is violated, with an anger greater than their anger for the sake of Allah, and rejoice in the remembrance of (their deities), especially if he ascribes to them something that does not belong to them, like granting relief from distress, removing sadness,*

¹¹ "Majmu' al-Fatawa" (399-400)

fulfilling their needs, and claim that those (deities) are a gate between Allah and His worshippers, so look at how the mushrik rejoices and finds happiness and their hearts soften for them, and crave to venerate them, submit to them, and have muwalah to them.

And if you mention to him Allah Alone and purify His tawhid, it is as if he's affected by loneliness, distress and discomfort..." until the end of what was mentioned from his speech, and this is the reality of many of the people of today, so consider it sentence by sentence, all together.

And his saying: "but most people do not perceive how they relate to the reality, and that it (the reality) is included under them..." until the end, and what is meant: To clarify that upon which Shaykh al-Islam and his brothers from ahl as-Sunnah wal-jama'ah were upon from rejecting major shirk from the afflictions of their time, and mentioning for it evidences from the Book and the sunnah, about takfir upon whoever commits this shirk, or believes in it, so he - by the grace of Allah - demolished what he slanderous jahil has built upon the edge of a collapsing cliff.

And consider what the 'allamah ibn al-Qayyim mentioned, following what was quoted above, mentioning the categories of shirk, addressing the afflictions of his time, we should mention here as well that he said: "From its categories is seeking the fulfillment of needs from the dead, asking help from them and turning to them, and this is the foundation of shirk of the (whole) world because the dead can no longer act upon his behalf, and does not have the power to harm or benefit himself, or the one who's seeking help from him, and asking him to fulfill his needs, or asking for intercession with Allah for him. And this stems from ignorance regarding the reality of intercession and receiving it; as was (previously) mentioned, he is unable to intercede for him except with the permission of Allah, and Allah did not make the seeking of help and asking from the dead a reason (to receive) intercession. Rather its condition is to purify tawhid, so this mushrik fabricated a cause for receiving intercession, which is not permitted. His condition is of the one who seeks help or for a need, and this help is prevented from reaching them, and this is the case with every mushrik.

And the dead needs someone to pray for him, ask mercy for him, and ask forgiveness for him, as the Prophet - prayers and peace be upon him - advised

us to spend on the graves of Muslims, commanded us to ask mercy, wellness and forgiveness for them, so the mushrikun turned this over, and began visiting them with the intention of worshipping them, fulfilling their needs, and asking help from them, and they made graves idols which are worshipped, and called this visiting 'hajj' and stood at them (for prayer, imitating 'arafah), and shaved their heads (for them).

So they gathered upon shirk in the only One worthy of worship, and changing His religion, and upon enmity to the people of tawhid, and accusing them of disrespecting the dead. Rather they have disrespected the Creator by their shirk and His allies, the muwahhidin who do not commit shirk in Him, with their slander, reproach, and enmity. And they aim to reduce the meaning of shirk in Him and think that their idols are pleased with them in this, and that they ordered them to do this and that they will keep protection over them.

*And these are the enemies of the Messengers and of tawhid, in every time and every place, and most of the (mushrikin) didn't respond to them, and Allah praised His khalil, Ibrahim - peace be upon him - when he said: **"and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people."** (Ibrahim 35-36)*

And none is delivered from this major shirk, except who purifies his tawhid to Allah, who has enmity to the mushrikin in Allah, who draws close to Allah by hating them, who singles out his hope to Allah, who seeks aid from Allah, puts his trust in Allah, seeks protection from Allah, asks help from Allah, and purifies his intention to follow the commands of Allah. He seeks His pleasure; when he asks, he asks from Allah, and when he seeks help, he seeks help from Allah, and when he does a deed, then it is for the sake of Allah, so it is for Allah, by Allah, and with Allah." End quote.¹²

So consider his saying: *"and most of the (mushrikin) didn't respond to them"* and his saying: *"And none is delivered from this major shirk, except who purifies his tawhid to Allah, who has enmity to the mushrikin in Allah, who draws close to Allah by hating them"* until the end, and this should make clear to you the error and misguidance of that reject.

¹² "Madarij as-Salikin" (1/353-354)

Especially if you understand that this major shirk appeared during their time and the people disbelieved according to the Book, the sunnah, and ijma', and we made it clear that only a few were spared from this, a few who carry the above description, and they are the ghuraba' in this ummah, about whom the prophet - prayers and peace be upon him - informed us when he said: *"There will not cease to be a ta'ifah from among my ummah victorious upon the truth, they will not be harmed by those who let them down or those who oppose them, until the command of Allah arrives and they are upon that."*

And no doubt that Allah - the Highest - did not excuse the people of jahiliyyah who had no book, from this major shirk, as in the hadith of Iyadh b. Himar from the Prophet - prayers and peace be upon him: *"And verily, Allah looked towards the people of the world, and He showed hatred for the Arabs and the non-Arabs, except for some remnants from the People of the Book."* So how can the ummah which has the Book of Allah in their hands, who read it and listen to it, be excused when this Book is Allah's proof against His slaves? As He - the Highest - says: **"This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded."** (Ibrahim 52)

And similarly the sunnah of the Messenger of Allah - prayers and peace of Allah be upon him - about the splitting of this ummah into seventy-three sects, all of them in the fire except one, and that is the jama'ah.

Then he incites those who conceal (the reality) to the people, turning them from tawhid, by mentioning the speech of the people of 'ilm, to which they add and subtract at will, and as a result, they lie to (the people), because there are those who have Islam and din, and among them are some upon whom a group of scholars have declared takfir, and others have withheld takfir until the hujjah was established against them. And some of the scholars didn't categorize them as being from the mushrikin, but they categorized them as fussaqq, as will be shown from the speech of 'allamah ibn al-Qayyim, if Allah wills.

Chapter

And from what he's trying to conceal from the people in these papers that he has authored, is what he attributed to Shaykh al-Islam, in his saying: *"And fighting the khawarij is established by clear texts, the ijma' of sahabah, tabi'in, and the scholars of the Muslimin."*

Then he says: *"So this is his (the prophet's) speech regarding those worshippers, he has ordered fighting them, so know that the people who commit sins which they acknowledge to be sins are less of a harm to the Muslimin than the people of bid'ah, who introduce with their bid'ah the permissibility of retributing against those whom they oppose, and declaring takfir upon them."*

Then he said: *"And they declare takfir upon the ummah by that and declare misguided everyone but their group, claiming that their group is in the right, so they're making their group the elect of Bani Adam."*¹³

I say that this speech from Shaykh al-Islam, is regarding the khawarij who have declared takfir upon the companions of the Messenger of Allah - prayers and peace be upon him - who are the elite of this ummah, so how can this be attributed to a group which understands the virtue of the sahabah? And refer their din to them, and love them and follow them, and declare takfir upon whomever the sahabah - may Allah be pleased with them - declared takfir upon, from those who apostatized from Islam, and who call mankind to ikhlas in the worship of Allah, and prohibit them from taking idols and worshipping them.

And declare takfir upon the mushrikin, obeying the Lord of 'alamin, and believe in whatever He has revealed in the Clear Book, as He - the Highest - said: **"Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?"** (Al Imran 80) and as He said: **"[Allah will say], 'Throw into Hell every obstinate disbeliever, Preventer of good, aggressor, and doubter, who made [as equal] with Allah another deity; then throw him into the severe punishment.'"** (Qaf 24-26)

¹³ "Manhaj as-Sunnah" (5/154)

And as He said: **"It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief."** (at-Tawbah 17) so Allah judged whoever did shirk with it and described him as a kafir, and that his deeds are void, and that he will be in the fire forever, and this ayah was revealed regarding mushrikin from among the people of Makkah.

And He said: **"Indeed, those who disbelieve will be addressed, 'The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused.'" until He said: "[They will be told], 'That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed.'" (Ghafir 10-12)**

And He said: **"Then they will be asked, "Where are those 'idols' you used to associate with Allah?" They will cry, "They have 'all' failed us. In fact, we did not invoke anything 'real' before." This is how Allah leaves the disbelievers to stray."** (Ghafir 73-74) And they affirmed to Allah His rububiyyah but committed shirk in His ilahiyyah, so He said: **"And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed."** (al-Mu'minun 117)

So Allah - the Highest - has declared takfir in these ayat upon whoever calls upon anyone other than Him or along with Him, so how can those who hold onto the Book of Allah, call to the tawhid of Allah and obedience to Him, and reject shirk in Allah, and prohibit disobedience to Allah, and follow the way of the mu'minin and the (prophet's) companions, be grouped with khawarij?!

And there is no doubt that this is a clear misguidance and a deviation from the way of the mu'minin.

As previously promised, I will mention some of what 'allamah ibn al-Qayyim - may Allah have mercy on him - said: *"And corruption in belief, like the corruption of the people of bid'ah, who believe in Allah, and His Messenger, and the last day, and prohibit what Allah and His Messenger have prohibited, and make obligatory what Allah made obligatory, however, negate much of what Allah and His Messenger affirmed, by jahl and ta'wil, and by taqlid of their Shaykhs, and by that also affirm what neither Allah nor His Messenger affirmed then these are like the renegade khawarij, and many of the rafidhah,*

and the qadariyyah, and the mu'tazilah, and many of the jahmiyyah, who aren't extreme in their beliefs.

And as for the ghulat of jahmiyyah then they are like the ghulat of the rafidhah, and these two groups do not belong to Islam, and for that a group from the salaf expelled them from the jama'ah, and from the seventy-two sects (in the fire), and said that they are upon a different millah altogether..."

Until he said: *"So the repentance of these fussaq in terms of their corrupt beliefs, is by purely following the sunnah, and even that will not suffice them either until they clarify the corruption upon which they were before from bid'ah, as the repentance from every sin is the opposite of (that) action."* End of meaning.¹⁴

So consider how he has grouped these people of bid'ah with the fussaq because they believe in Allah, His Messenger, and the last day.

And we say regarding these mu'tadi'ah whom Shaykh al-Islam and 'allamah ibn al-Qayyim mentioned, their speech and the speech of the salaf and the a'immah from them, that we reject every mu'tadi' and his bid'ah and believe that his corruption stems from the foundation of his bid'ah, and we - praise be to Allah - follow and do not innovate, reject major shirk and declare takfir upon its people, and reject bid'ah, and look at its people through the sunnah, and all praise is due to Allah for that which He guided us towards.

And as for the people of shirk, then know what Allah said about them, and how this imam judged them, and other than him from the scholars, regarding takfir upon them for their shirk in ilahiyyah, and opposing the shari'ah, and the millah of shirk is the millah of kufr, as Allah - the Highest - said: **"Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah"** (al-Hajj 17)

So the people of iman are the people of haqq, except for the five (previously mentioned) milal, for they are milal of clear-cut kufr, and he who does not understand this and does not comprehend it, and can't comprehend the difference, then he's a jahil, in danger of fitnah: **"But he for whom Allah**

¹⁴ "Madarij as-Salikin" (1/369-370)

intends fitnah - never will you possess [power to do] for him a thing against Allah." (al-Ma'idah 41)

And Shaykh al-Islam - may Allah the Highest have mercy on him - said in his *al-fatawa al-misriyyah*: *"Some of the people said that they (acts of 'ibadah) are a mere manifestation, and this is the saying of a people who believe that after a time, they reach transcendence (the deviant Sufis), so they say: Our deeds do not matter to us, for the commands and prohibitions are meant for the common people, and had they manifested them for a while then their obligations would be lifted from them, and all of nubuwwah returns back to hikmah and maslahah, and what is meant by that is the control of the common people, and we are not from the common people upon whom is legal responsibility, for we have manifested and understood the hikmah.*

So these are worse in kufr than the Jews and the Christians, rather they are the worst in kufr of all people of this earth, for verily the Jews and Christians believe in some, and reject some, and these reject all of it, believing they have the right to leave all obligations."

Then he said: *"And whoever denies some of the clear, well-known wajibat, or denies some of the clear muharamat, like fahishah, dhulm, khamr, zina, or riba, or denies the permissibility of some clear and well-known mubahat, like bread, meat, and nikah, then he is a kafir murtadd, from whom repentance is sought, so he either repents or is killed."*

I say that Shaykh al-Islam did not say that they are excused by jahl, rather he made takfir upon them, and said that they have apostatized, saying: *"and whoever conceals (these beliefs) then he is a munafiq, and repentance is not to be sought from him according to the majority of the scholars, and from these are those that permit some fahishah, like intimacy with unrelated women, khalwah with them, and direct contact with them, and they do this, allegedly, to convey blessings unto them by what they do with them, even though this is prohibited in the shari'ah.*

And like that is whoever makes this permissible from their masters, claiming that they enjoy looking at them and conversing with them, that it is a path of some of the salikin, aiming to graduate from loving the creation to loving the Creator, and they command the introduction of great fahishah, such as making

permissible (sodomy) like who says that sodomy is permitted with the right hand-possessed, all of these are kuffar by the agreement of the a'immah of muslimin." End quote.¹⁵

I say that we - praise be to Allah - reject these kufriyat, and have enmity towards their people, and the deviant refuses (to reject them), and throws accusations at us, saying: *"You have declared takfir upon the ummah of Muhammad!"*

We say: Allah forbid that we should declare takfir upon a Muslim, and we do not deny what Allah has given the ummah of Muhammad - prayers and peace be upon him - of having the most followers of all prophets on the day of resurrection.

However, all those that were closer to his time then the good in them is greater, and the bid'ah in them is less and rarer, and those who are further from that time are the opposite of that.

So what occurred in the ummah has occurred, and it was afflicted by misfortunes by what occurred from these evils, which Shaykh al-Islam and his student, 'allamah ibn al-Qayyim - may Allah have mercy on them both - and other than them mentioned, like ibn Wadah, and Abu Shamah in "al-Ba'ith 'ala Inkar al-Bid' wal-Hawadith" so they were truthful, and they clarified and differentiated between guidance and misguidance.

So consider what Allah mentioned in His Book about the people of the Book, clarifying to you what is correct, and making it apparent: That after those blessed generations, bid'ah spread, and in the ummah occurred what Shaykh al-Islam mentioned previously, saying that from them are those worse in kufr than the Jews and the Christians, like the Batiniyyah Isma'iliyyah, and the Qaramitah, and their likes.

And from these groups occurred building on top of graves and beautifying them, and extremism in extending gratitude and great misfortunes in these matters came which the scholars rejected, clarifying that what appeared is from shirk and the worship of idols, until that began to be called zuhd and 'ibadah, and shaytan managed to reach his goal with much of this ummah.

¹⁵ "Mukhtasar al-Fatawa al-Misriyyah" (p. 245-247)

And the scholars authored much regarding the ghurbah of Islam, which is known among the people of 'ilm as well as the common people, and the reality of that is not hidden from one with insight, and it suffices the seeker of truth what the prophet - prayers and peace be upon him - said to umm al-mu'minin when she asked: *"Oh Messenger of Allah, will we be afflicted while among us are salihin?"* So he said: *"Yes, if wickedness becomes prevalent."* And we have mentioned that which the scholars spoke of, regarding what has occurred in this ummah in the current times, which is well-known and witnessed by us first-hand.

And as was previously mentioned from the speech of 'allamah ibn al-Qayyim - may Allah have mercy on him - regarding the reality of shirk in the ummah: *"And what is better than to get rid of this? Rather what is better than not direct enmity against those who reject it?"*¹⁶ So he was truthful and clarified, for if this was the reality in the seventh century and before that, then how about a time in which 'ilm is extinct, and jahl, fasad, and dhulm is prevalent?! And upon Allah do we rely.

Much of mankind has been deceived in matters of din, thinking that by merely uttering that there is no deity except Allah, being ignorant about its meaning, and opposing its content, by sayings, deeds, and beliefs, and he affirms what is negated by this kalimah, from shirk in Allah, and negating what is affirmed from it, from ikhlas in the worship of Allah, as He - the Highest - said: **"And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion."** (al-Bayyinah 5)

So if he calls upon other than Allah, seeking help from them in what only Allah has power over, and when the muwahhidun tell him: *"Do not worship except Allah, and 'ibadah, all of it, and all its categories, are exclusive to Allah,"* he says: *"You have disrespected the salihin!"*

And examples of that include statements which include kufr in the meaning of the kalimah, and rejection of whoever calls to its meaning, and that is ikhlas in the worship of Allah, as He - the Highest said: **"And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with**

¹⁶ "Madarij as-Salikin" (1/349)

aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice." (az-Zumar 45) And he does not resemble anyone like he resembles those about whom this ayah was revealed.

Chapter

Shaykh al-Islam - may Allah the Highest have mercy on him - said: *"Building masjid on top of graves is prohibited, and even building other than masjid is prohibited by the agreement of the scholars, and this prohibition lies in preventing means to shirk."*

And he - may Allah have mercy on him - said: *"And know that the word du'a, and da'wah, in the Qur'an, carries two meanings: Du'a of 'ibadah and du'a of mas'alah, and every 'abid is a sa'il, and every sa'il is an 'abid, and the first of these names includes the other, for when the two are combined, then what the sa'il is seeking is to bring about benefit and ward off harm by his asking and seeking."*

And I say: Look at this inconsistency, confusion, and contradiction, and there is no doubt that kufr opposes iman, and invalidates it, and renders deeds void, according to the Book, the sunnah, and ijma' of muslimin, as Allah - the Highest - said: **"And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers."** (al-Ma'idah 5)

And it is said that every kafir has erred, and the mushrikun must have (incorrect) ta'wilat, in their belief of shirk in the salihin, venerating them, seeking to gain benefit from them and their help in warding off harm, so they weren't excused for that by error or by ta'wil, rather Allah the Highest said: **"And those who take protectors besides Him [say], 'We only worship them that they may bring us nearer to Allah in position.' Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever."** (az-Zumar 3) And He - the Highest - said: **"Say, [O Muhammad], 'Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.'" (al-Kahf 103-104)**

So where has their intellect gone when reading these ayat and other similar ayat from the muhkamat?! And the scholars - may Allah the Highest have mercy on them - assumed the path of istiqamah, and clarified the hukm of a murtadd, and none of them said that if he says kufr, or does kufr, and does not

know that it contradicts the two testimonies, that he does not disbelieve due to his jahl!

And Allah clarified in His Book that some of the mushrikin are juhhal muqallidun, yet that didn't save them from Allah's punishment, as He - the Highest - said: **"And of the people is he who disputes about Allah without knowledge and follows every rebellious devil."** until He said: **"...the punishment of the Blaze."** (al-Hajj 3-4)

Then He mentioned the second category, and they are the muftadi'ah, in His - the Highest - saying: **"And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him]"** (al-Hajj 8) So He took knowledge away from them, and most of them were deceived due to what they had of shubuhah and illusions which they preferred and by which they were led astray, as He - the Highest - said at the end of the surah: **"And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper."** (al-Hajj 71) And this has been established by what was previously quoted from the speech of 'allamah ibn al-Qayyim, and the speech of Shaykh al-Islam.

And 'allamah ibn al-Qayyim - may Allah the Highest have mercy on him - writes also regarding the classifications of the people of this ummah and other than this ummah: *"The seventeenth class: The class of kuffar from among the muqallidun and the juhhal and those who follow them, and their donkeys whom they follow, who say: 'We found our fathers upon this, so we take them as an example for us.'"*

He said: *"The ummah has agreed that those who ascribe to this class are kuffar, even if they are juhhal muqallidin, except for what has been narrated from some of the people of bid'ah, that these are not judged with the fire due to the da'wah having not reached them. And this is a madhhab that none of the a'immah of muslimin were upon, nor the sahabah, nor the tabi'in, nor anyone after them."*

And it has been authentically narrated from the prophet - prayers and peace be upon him - that he said: "Nobody is born except that he is upon fitrah, and his parents make him a Jew, a Christian, or a Majusi." So he has informed that the

parents convert their child from the fitrah to judaism, christianity, or zoroastrianism, and none other than them is taken into consideration, as the origin of the child is what the parents are upon, and it was authentically reported from him that he said: "Verily none will enter jannah except a Muslim soul." And this muqallid is not a Muslim, and he's 'aqil mukallif, and the 'aqil mukallif has nothing to do with Islam, or kufr."

He said: "And Islam is tawhid of Allah and worship of Him alone with no partner, and iman in His Messenger and following him in whatever he has come with, so if the slave does not come with this then he is not a Muslim, and if he isn't stubborn in it then he is a kafir jahil, and the point of this class is that they are kuffar juhhal, not stubborn. And their lack of stubbornness does not free them from kufr, for the kafir denies the tawhid of Allah and belies His Messenger, either by stubbornness or jahl, or taqlid of a stubborn people.

And Allah has informed us in more than place of the Qur'an that the muqallidun who follow their predecessors will be in the fire, dwelling therein, saying: "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know." (al-'A'raf 38)¹⁷ End of the summary, and to this ayah is many equal ones in the Qur'an, and praise be to Allah for the great conveyance (of this message).

*And the muhkamat indicate the kufr of whoever commits shirk in Allah with other than Him in worship, as He - the Highest - said: "**And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way. Say, 'Enjoy your disbelief for a little; indeed, you are of the companions of the Fire.'**" (az-Zumar 8)*

*And this ayah has many equals to it other than what was cited previously, like His saying: "**they will say, 'Where are those you used to invoke besides Allah?' They will say, 'They have departed from us,' and will bear witness against themselves that they were disbelievers.**" (al-'A'raf 37) and what this ayah conveys is that most of their shirk is from calling upon (other than Allah) and that this is kufr in Allah, so do not take into consideration the one whose*

¹⁷ "Tariq al-Hijratayn" (p. 411)

insight Allah has blinded, preventing him from comprehending the Book of Allah and the sunnah of His Messenger - prayers and peace be upon him.

And this jahil claims that he took these from "*Minhaj as-Sunnah*" by Shaykh al-Islam, and I knew that he would intend to corrupt what he took from it, taking out sentences and putting them in other than their intended places.

And this is what Shaykh al-Islam - may Allah have mercy on him - writes in "*al-Minhaj*" which is consistent with what we have already mentioned in this answer, so he - may Allah the Highest have mercy on him - said: *"The most famous of people in riddah are the opponents of Abu Bakr as-Siddiq - may Allah be pleased with him - and those who followed them, such as Musaylimah al-Kadhab, his followers, and other than them.*

And from the clearest of the people in riddah are those ghaliyyah whom 'Ali - may Allah be pleased with him - burned with fire, who ascribed to him ilahiyyah, and the saba'iyyah followers of 'Abdillah b. Saba', who have made apparent their hatred for Abu Bakr and Omar.

And the first from whom da'wah of nubuwwah appeared from those ascribing themselves to Islam was al-Mukhtar b. Abi 'Ubaid, who was from the shi'ah, so know that the greatest in riddah from among the people, are from the shi'ah compared to other groups, and for this reason no greater riddah is known than the riddah of the ghulat, such as the Nusayriyyah, and the Isma'iliyyah Batiniyyah, and their likes." End quote.¹⁸

And from what is well-known, is that majority of these juhhal think themselves upon the truth, and even with that, Shaykh al-Islam judged them with the worst of riddah.

And he also said: *"And the most famous of the people in fighting murtaddin is Abu Bakr as-Siddiq - may Allah be pleased with him - for there isn't a group of murtaddun greater in number than the opponents of Abu Bakr."* End quote.¹⁹

Taken from Bukhari and Muslim in their Sahihayn, that Abu Hurayrah - may Allah be pleased with him - narrated that the Prophet - prayers and peace be upon him - said: *On the Day of Resurrection a group of companions will come*

¹⁸ "*Minhaj as-Sunnah*" (3/458)

¹⁹ "*Minhaj as-Sunnah*" (3/459)

to me but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam). And in another riwayat: They have turned on their heels.

And from Bukhari that the prophet - prayers and peace be upon him - said: *While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'what is wrong with them' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); Come along.' I asked, "Where?" He said, 'To the (Hell) Fire, by Allah.' I asked, What is wrong with them?' He said, 'They turned apostate as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd.*

I say that these ahadith indicate that even in the best of generations in this ummah have been those who apostatized from Islam, and Shaykh al-Islam said that this happened in groups, stating this in "*Minhaj as-Sunnah*" and elsewhere.

And information about these groups and mention of what were their articles (in which they deviated) and their kufriyyat are found in the books of the scholars and the books of Islamic history, and that is not hidden from anyone except the most ignorant of the people regarding 'ilm and scholars, like this stupid jahil who took from his Shaykhs his enmity to tawhid.

And there is nothing more similar to his condition than those about whom Allah said: **"And when it is said to them, 'Come to what Allah has revealed and to the Messenger,' they say, 'Sufficient for us is that upon which we found our fathers.'"** and His saying: **"But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]. And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that upon which we found our fathers.' Even if Satan was inviting them to the punishment of the Blaze?"** (Luqman 20-21)

And these are in reality opponents of Shaykh al-Islam and his brothers from the knowledgeable scholars and the honourable a'immah of the salaf, as you can understand from what I have presented you from the works of this imam. And who bears more similitude to this idiot than ibn al-Bakri, when he opposed Shaykh al-Islam in what he denied of istighathah to other than Allah, so he began refuting Shaykh al-Islam using his book, *"as-Sarim al-Maslul."*

Shaykh al-Islam says: *"So he removed his joy"²⁰ meaning the book 'as-Sarim' and the one with insight knows that our enemies in this din are the enemies of the a'immah of muslimin, because we do not leave what they have gathered upon, and we do not contradict them in what they agree upon, and we ask Allah for thabat in Islam and iman."*

And I knew, though I was not going to address it, that he would mention the ahadith regarding khawarij, the well-known hadith describing them with *"killing the people of iman and leaving the people of idols."* And this is the condition of this man, who sought to provoke enmity towards the people of tawhid, which is the basis of iman and the majority of iman, and he attempted to include them (mushrikun) in the generality of the people of iman while committing a sin which Allah does not forgive.

And it was previously stated that Allah made takfir upon its people and made them the people of the Fire, dwelling therein. We seek refuge in Allah from the fire and its actions (which lead there).

And know that there is about this matter in *"al-fatawa al-misriyyah"* by Shaykh al-Islam a clear, comprehensive explanation, by which the matter becomes clear and the muwahhid increases in joy, so he - may Allah have mercy on him - said: *"and an ilah is what is deified by hearts with perfect love and veneration, respect and honor, hope and fear."*

He said: *"And whoever says: We must have an intercessor between us and Allah, and he means by that an intercessor that informs him of Allah's commands and prohibitions, then this is a right of the people that they should have a Messenger, who informs them of Allah's commands and prohibitions and teaches them the din of Allah with which he was sent. And this is*

²⁰ "ar-Radd 'ala al-Bakri" (p. 361)

something agreed-upon among the people of the milal (religions), and whoever rejects this then he is a kafir by ijma'.

And suppose he means by those intercessors who would bring about benefits and ward off harm, and provide for their worshippers and guide them. In that case, this is shirk for which Allah declared takfir upon the mushrikin, as they took instead of Him intercessors and allies to bring about for them benefits and ward off from them harm. So whoever makes the angels arbab (lords) and intercessors, calling upon them, trusting in them, and asking them to remove difficulties from him, then he is a kafir by ijma' of the muslimin.

And whoever makes his Shaykhs from the people of 'ilm and din as intercessors to learn from and to follow, then he is right, as scholars are the inheritors of the prophets, and everyone's speech may be accepted and rejected, except for the Messenger of Allah - prayers and peace be upon him - and if they are taken as intercessors in the sense of a veil similar to what is between the king and his subjects, to raise to Allah the needs of His creation, then this is shirk and kufr."
End quote.²¹

And whoever wants to find out what has afflicted this ummah in recent times, and what the mushrikun showed of resemblance (to their predecessors), let him carry on reading.

So Shaykh Muhammad b. Isma'il as-San'ani referred to what had spread of major shirk, in a poem which he narrated to our Shaykh Muhammad b. 'Abdil-Wahab - may Allah the Highest have mercy on him - wherein he says:

*News have arrived to us of that man,
who*

*And clarified what to every jahil was
hidden*

*And he built the pillars of shari'ah
destroying*

*Those who brought back Suwa' and
his likes*

*The noble shar' restored and made it
prevail*

*And mubtadi' and for that of him I
approve*

*That due to which from rushd mankind
had strayed*

*Yaghuth and Wadd – how wretched is
he by whom they're loved*

²¹ "Mukhtasar al-Fatawa al-Misriyyah" (266-268)

*And they have sung their names
aloud*

*And how much harmstrung in the
plains of 'Uqayrah*

*And in at-Ta'if how many graves are
circled*

*As one sings withstanding a great
might*

*Of cattle, with intentions to other than
Allah they dedicate*

*And with hands over them, they are
wiped*

And 'allamah Abu Bakr b. Ghanam - the one of his time in the sciences of reason and the literary sciences, poetry, and composition, wrote a poem in the early thirteenth century:

*The souls of men, except for a
few, believe*

*So ask your Lord for thabat oh
muwahhid*

*And other than you wonder in
fetters of misguidance*

*In the pointless, not having found
the din for which they're longing*

*For you are among the delivered,
upon certainty*

*Having to them nothing but their
din of graves*

And if we follow the speech of the scholars regarding what is in this ummah from major shirk, from the worship of graves and trees, planets, stones, and other than that, the answer would be (too) long, and this is not obscure to those with insight, (working) minds and (pure) hearts, so reconsider, oh you who advises himself.

Chapter

So know that the difference between us and the majority of mankind is the meaning of "there is no deity except Allah" and acting upon it.

So they made the kalimah of tawhid a (mere) speech, and thought it beneficial like that, even if they did not know its meaning, nor did they act upon it, and whoever has the slightest grasp of intellect knows that "there is no deity except Allah" indicates tawhid, and there is no doubt that shirk contradicts tawhid, as previously proven it invalidates the deeds, and that is if those deeds were correct in their origin. So what about those deeds which were based on kufr in the meaning of "there is no deity except Allah" or shirk?!

Once you know that, then know that the difference between the Messengers and their umam is regarding the meaning of "there is no deity except Allah" as well, so the saying "there is no deity" negates shirk and ascribing of ilahiyyah to anyone other than Allah, and the saying "except Allah" affirms ilahiyyah, all its hidden and apparent categories, to Allah Alone, and the evidences to this in the Qur'an are many.

He - the Highest - said about His Khalil - peace be upon him: **"And [mention, O Muhammad], when Abraham said to his father and his people, 'Indeed, I am disassociated from that which you worship Except for He who created me; and indeed, He will guide me.'"** (az-Zukhruf 26-27) so He - the Highest - has clarified that the millah of His Khalil is this saying and that its significance is bara'ah from everything that is worshipped besides Allah, and limiting of worship to Allah Alone in his saying **"Except for He who created me."** (az-Zukhruf 27) so this saying indicates that an ilah is whatever is worshipped, and that worship is only valid for the One who fashioned the creation. He is Allah Alone with no partner.

And He - the Highest - said: **"And he made it a word remaining among his descendants that they might return [to it]."** (az-Zukhruf 28) And that is "there is no deity except Allah," and the khalil expressed it with its meaning, and that is to single out Allah in worship, and and negate it for everything other than Him, so this is what the meaning of "there is no deity except Allah" indicates, that which is in agreement (with the rest of the prophets) and this is the millah of the Khalil - peace be upon him - and the millah of his brothers from the

Messengers, as Allah - the Highest - said: **"There has already been for you an excellent pattern in Abraham and those with him"** (al-Mumtahinah 4) And He - the Highest - has informed us about his grandson Yusuf b. Ya'qub - peace be upon them - when He said: **"And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful."** (Yusuf 38)

So he has clarified that the millah of his father is to negate shirk and to have bara'ah from it and that majority of mankind is not upon that millah. Then he has clarified tawhid which is ikhlas in the worship Allah Alone, in His saying: **"Legislation is not but for Allah. He has commanded that you worship not except Him."** (Yusuf 40)

And the prophet - prayers and peace be upon him - called the people of the Book and other than them to the meaning of "there is no deity except Allah" as He - the Highest - said: **"Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah,' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'"** (Al Imran 64)

So the foundation of the millah is the din of Islam. The meaning of "there is no deity except Allah" are the following two sayings: **"that we will not worship except Allah"** and **"and not take one another as lords instead of Allah."** (Al Imran 64) so this is the prohibition of calling upon them, asking from them, and seeking help from them, and asking to relieve them from distress, for these are the remains of the dead, who neither hear, nor do they respond.

And for that did the Messenger of Allah - prayers and peace be upon him - call the mushrikin to the saying of "there is no deity except Allah" as He - the Highest - informed: **"Indeed they, when it was said to them, 'There is no deity but Allah,' were arrogant And were saying, 'Are we to leave our gods for a mad poet?'"** (as-Safat 35-36) So to abandon the (false) deities and bara'ah from worshipping them is from "there is no deity except Allah" as is indicated in this ayah.

And He said in the following surah about the mushrikin, that when the Messenger of Allah - prayers and peace be upon him - called them to tawhid, they said: **"Has he made the gods [only] one God? Indeed, this is a curious thing."** (Sad 5) So this is what the mushrikun were amazed by. It is the din of Allah with which He has sent His Messengers, and revealed about it His Books, that the worship and deification is the right of Allah over His slaves, as He - the Highest - said: **"And Allah has said, 'Do not take for yourselves two deities. He is but one God, so fear only Me.'"** (an-Nahl 51), So He limited the fear of Him to Himself by introducing it as a practice, for it is a category from the categories of worship.

Shaykh al-Islam said: *"Worship is the name of everything that Allah loves and is pleased with, from the sayings and actions, apparent and hidden."* End quote.²²

So worship is to limit all categories of worship to Allah and none other than Him, as in **"You 'alone' we worship and You 'alone' we ask for help."** (al-Fatihah 5) and in His saying: **"Rather, worship Allah 'alone' and be one of the grateful."** (az-Zumar 66) and the Qur'an, all of it, beginning to end, affirms "there is no deity except Allah" so it is the kalimah of ikhlas, the kalimah of taqwa, and the most trustworthy handhold.

And none clings to it except who disbelieves in taghut and believes in Allah as He - the Highest - said: **"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is All-Hearing, All-Knowing."** (al-Baqarah 256) Imam Malik - may Allah have mercy on him - and other than him said: *"At-Taghut is whatever is worshipped instead of Allah."*²³

So look oh you whom Allah gave the understanding of the din of the Messengers and what contradicts it from the din of the mushrikin, at Shaytan's manipulation of the majority with jahl, and how they were deprived from the light of the noble sciences, until Shaytan took away from them the reality of the meaning of "there is no deity except Allah". Hence, they became satisfied with saying it without its proper meaning, from negating shirk in Allah, and ikhlas of worship - all its categories, to Allah the Highest. Hence, they fell into

²² "al-'Ubudiyyah" (p. 44) and "Majmu' al-Fatawa" (10/149)

²³ "Tafsir ibn Abi Hatim" (2/495)

jahl and conceit with the gravest of sins and the greatest of prohibited (matters), so they spend most of their love and the essence of worship on the arbab of the graves, and by that increased in shirk, until they believed in it completely, and turned to it for influence.

And rububiyyah and ilahiyyah do not meet one another except for the Great and Powerful King: **"To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent."** (at-Taghabun 1) **"And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all]."** (al-An'am 18) **"That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters]."** (Fatir 13-14)

And may the prayers and grand peace of Allah be upon Muhammad, the prophet of good news and the warner and the illuminating lamp, and upon his companions and whoever follows them from among those who hold fast to Allah, and He is their protector, and what good a protector and what good a helper.

Translator's note: May Allah make this an evidence for me and not against me, and likewise for whoever contributed, and may Allah make this beneficial to whoever reads it, and acts upon what they have learned from it. Amin.

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